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THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

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The struggle *is* fierce—as we face it—not knowing the outcome, but it is evidently part of the game, and the struggle is for us or we would not have it. We are expected to do the best that we can and all we can under all circumstances; having done so, we take whatever the Law has in store for us. It is suffering, then we should be glad it is not death; if it is death, then we may rejoice that there is no more of life. We must not be bound by results while doing the best we know and can.

—ROBERT CROSBIE

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th March 1950. VOL. XX. No. 5.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1950. VOL. XX. No. 5

W. Q. JUDGE

EMBODIMENT OF A LIVING PRESENCE

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands; but will also call forth from the corners of the earth the hostility of those who love evil.—*Book of Items.*

Cyclic Law brings back to Earth during this month the Vernal Equinox. With it comes the anniversary of the passing of W. Q. Judge, on the 21st of March, 1896. "The greatest of the Exiles," as he has been called, went back on that day to his Father's Home. He has, however, left behind for all men medicine and nourishment—the medicine to cure the ills of mind, the nourishment to strengthen the powers of the soul. H.P.B. called him also the Antaskarana, the Bridge between this world of mortals and the trans-Himalayan world of the Great Occultists.

In the writings of W. Q. Judge, who was proclaimed by H.P.B. in 1888 to be an accredited chela of his Master, already then of thirteen years' standing, are found the fiery ideas which can kindle the embodied soul of every person. By the light of the flame thus produced the person is able to see, if only he will, his own defects and weaknesses. More, those writings bring to notice the possibilities of true raja-yogic development. His ocean of knowledge reveals the rhythmic motion of the waves. For Mr. Judge uses words which are echoes from the Orient—echoes fully accurate, though they be faint, of the real vibrant words of the Great Teachers. In his *Letters That Have Helped Me*—letters written to aspirants, friends, enquirers—is a priceless treasure of diamond ideas polished for the practical use of minds of this cycle, which Mr. Judge designated "the Era of Western Occultism." This Era is not for the Occident, but for all who are influenced by the civilization of the West.

W. Q. Judge teaches how to perform actions, now and here, adapting his favourite book the *Bhagavad-Gita*. His exposition of what Karma Yoga implies and how man can walk the Path of Action-Inaction; of what meditation truly means and how Dhyana Yoga is to be understood; of what exercises to practise to develop the muscles of the Soul by Abhyasa Yoga; of how to become a true Devotee and walk the difficult ascent of Bhakti Yoga—all these Mr. Judge offers as fresh and fragrant vernal blooms on the altar of Human Brotherhood and Its selfless service. It is for us to inhale the fragrance and to enjoy the beauty of those flowers. They are his life offerings to H. P. B. and the Masters and so they touch us in a transubstantiated form. They are a *Prasad*, an oblation.

In her First Message to the American Theosophists H. P. B. addressed Mr. Judge as "My Dearest Brother and Co-Founder of the Theosophical Society"—a letter which was read out at the Convention on the 22nd of April of that year at Chicago. In that letter also (see page 3 of *Five Messages*) H.P.B. calls Mr. Judge "the heart and soul of that Body in America" and adds:—

> We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the T. S. owes its existence in 1888.

He was the Saviour of the Society, according to H.P.B., in 1888, and remember that Col. H. S. Olcott was alive. By what process did Mr. Judge achieve this? How did he manage successfully to attain this Theosophic triumph of changing the failure of the Society into success? H.P.B. continues, and her words contain the explanation:—

> ...my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

It was primarily the Living Presence of the Living Mahatmas, fostered and nurtured by Mr. Judge in his own Personal Consciousness, which had made possible the miracle performed.

To the way to acquire the Great Knowledge, to see the Self in the self, there is no better guide than W. Q. Judge. For us he lives in his writings, he loves through his writings, he labours with his writings. The constant companionship of those writings will surely enable us to acquire the perception and the strength needed to shed the woes of earthly existence and the miseries of repeated enslavement through many reincarnations, the possibility of which is one of the grand messages of H.P.B.'s *Secret Doctrine*. In Volume II (pp. 109-10) she wrote:—

> That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, "the Spirits of the Earth clothed the shadows and expanded them." To these "Spirits" belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality.

The cycle of humanity is not against the spiritual aspirant. He needs to see its upward moving arc, which will enable him to take himself in hand with silent courage and to move with it in reverential humility. Both courage and humility are to be found in the writings of W. Q. Judge and they also teach the meaning and purpose of silence and secrecy, the profound power of reverence for the Living Universe.

Every sincere and genuine student of Theosophy will salute W. Q. Judge on the Day of his Passing and the real way to do this is to resolve that every day in the coming year we will read and learn from his writings and serve our fellow-men with the inspiration that those writings will surely bring to us.

HOW SHOULD WE TREAT OTHERS?

[This article by W. Q. Judge (signed "F. T. S.") is reprinted from *The Path*, Vol. X, pp. 349-353, for February 1896.—Eds.]

The subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of Karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but it is also the law of action and reaction: and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is today, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun tomorrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt, will still return in the next life.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to de-

serve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by any one who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction of the inner man.

The Master "K. H.," once writing to Mr. Sinnett in the *Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (*a*) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (*b*) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (*c*) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in

the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H. P. B. who said: "Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H. P. B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weaknesses and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

F. T. S.

PASSIVE RESISTANCE

The following extracts are culled from Mr. Judge's writings. What a vitality they emit, read in 1950 with the background of the happenings in India, culminating in the martyrdom of Gandhiji! In personal life as in national affairs Gandhiji practised the doctrine of Passive Resistance. In personal life he fully succeeded in expressing love, even as the bullet of hate pierced his breast. In national life he was successful in numerous ways of which we may point to two major ones: in proving his love for the Muslims whom so-called Hindus hated and wanted to harm, and for the British against whom resentment and violence were raging. By his acts and his example India, the Republic, has become a friend and an ally of Britain today. Mr. Judge was writing to individuals advocating Passive Resistance in their personal lives; the number of such practitioners was limited then; it is bound to increase because of Gandhiji's example.

Do you know what it is to resist without resistance?

That means, among other things, that too great an expenditure of strength, of 'fortitude,' is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved. Now you see that. So, lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose or pleasant to welcome. Yet they all belong to Life, to the Self. The wise man has no personal possessions....

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.

W. Q. JUDGE (1851-1896)

"A NEW ERA IN THE AFFAIRS OF THE WORLD"

W. Q. Judge was a brother to all men—devotees and friends, enquirers and scoffers, worldly men and bores. He was able to feel brotherliness for all because his was the intuitive perception which discerned that a new era had dawned. Quoting Tom Paine, whose Promethean vision called it "a new era in the affairs of the world," Mr. Judge learnt the motion of the cycle, developed the technique to keep pace with it and, thus helping Nature, received the beneficence which such co-operation ever brings. The speed of the cycle could be maintained only by those who practised brotherliness. In No. XIV of his valuable *Letters That Have Helped Me* (Vol. II) Mr. Judge pointedly wrote about this.

What stands in the way of any one's becoming a brother, acquiring the needed knowledge and developing the coincident speed to work with the cycle? Precious time is frittered away. In another letter Mr. Judge wrote—"What a petty lot of matter we spend time on....After a hundred years what will be the use of all this?"

In our absorption in the small and personal affairs, in this and that, we overlook the great ideas. Cycles of human history are not made of the humdrum acts of the small and the so-called smart. Ruling ideas emanate from the principles which underlie the cycle. How did Mr. Judge describe the plan to follow in this cycle? Establish, he said, a principle of freedom and an impulse to work. He added:—

> The small errors of a life are nothing, but the general sum of thought is much....I care everything for the unsectarianism that H.P.B. died to start.

No one can become a brother to all when he is a sectarian in any field. Political parties which divide and work up class rivalry, social strata which cause pride and jealousy and vanity and destroy unity and harmony, religious creeds which create fanaticism and so on, are all inimical to Brotherhood; so he exclaims:—

> Come along, then, and with me get up as fast as possible the feeling of brotherhood.

A New Era has opened in this country of India. The Republic is now an established fact. The place of the Governor-General is now filled by the President of the Republic. Here, too, the leaders will have to get up as fast as possible the feeling of brotherhood, keeping steadily in mind and working steadfastly for the maintenance of the Principle of Unsectarianism. In matters of religious creeds, of communal bigotry, of Provincial rivalries at home, and of narrow nationalism in her relation with the international world, India must be broad in her tolerance and appreciation and look deep into the core of life and glimpse the Real.

The Wheel and the Pillar of Asoka are the emblems of our Republic. The great Emperor has a message for the India of today in one of his edicts. At Girnar his words are alive for us all:—

> ...the sects of others should be honoured for this ground and that. Thus doing, one helps his own sect to grow, and benefits the sects of others, too. Doing otherwise, one hurts his own sect and injures the sects of others. For whosoever honours his own sect and condemns the sects of others wholly from devotion to his own sect, *i.e.*, the thought, "How I may glorify my own sect,"—one acting thus injures more gravely his own sect on the contrary. Hence concord alone is commendable, in this sense, that all should listen and be willing to listen to the doctrines professed by others. This is, in fact, the desire of His Sacred Majesty, *viz.*, that all sects should be possessed of wide learning and good doctrines. All those who are content in their respective faiths, should all be told that His Sacred Majesty does not value so much gift or external honour as that there should be the growth of the essential elements, and breadth, of all sects.

Religion is superior to religions—Hinduism or Islam or Christianity; communities and nations are of less importance compared to the Kingdom of Man. Let us be, each one of us, a brother to all. Difficult? Yes. But not impossible.

"PRINCIPLES OF SARVODAYA PLAN"

On January 30th, the 2nd anniversary of Gandhiji's martyrdom, there appeared under the above title the plan drawn up for India by a few of his devoted followers and endorsed by more than 200 constructive workers at the Sarvodaya Economic Conference held at Wardha late in December 1949. Calling as it does for a complete non-violent reversal of many generally accepted views and policies, it is understandable that its reception by the press has not been altogether cordial, but it is a document of permanent value as the formulation of a great goal and an indication of lines of approach to its realization. How Theosophical are its fundamental assumptions we shall see.

The brochure begins with tracing the history of the struggle for freedom, which Eastern philosophy presents as the goal of individual evolution, freedom from the yoke of passions and appetites and ultimately from the compulsory round of birth and death. Man has struggled for freedom against successive obstacles, culminating in the industrialized competitive economy of the present day in which, as Madame Blavatsky wrote, the poor are "offered in daily holocaust by the less wealthy to the very wealthy." She urged that we

> contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. (*The Key to Theosophy* (2nd Indian ed.,) p. 232)

Gandhiji, this brochure brings out, recognized the moral, political and social implications of production and distribution methods and provided for their reform in his plans for a social order based on truth and non-violence, demanding decentralized production and freedom from exploitation.

Against the background of Capitalism and Communism, both declared to be hostile to human freedom, Gandhiji presented "his idea of a synthetic philosophy, of an integrated and co-ordinated life, individual and group, social, economic, political and moral," a unity "based upon the fundamentals of the moral law."

The Sarvodaya ideal as set forth here combines individual fulfilment, regional self-sufficiency as far as possible (claimed not to restrict but to promote "fellow-feeling and human relationship in ever-widening circles"), and co-operation in social, moral and cultural pursuits, with the progressive realization of non-violence in State administration.

> An effort should, therefore, be made to pattern the life of society on that of the family so that the motive for exploitation ceases, and wrongs are redressed, evil resisted by good, crimes treated as maladies to be cured, and wars rejected as an instrument of settling disputes.

It is a social economy based on co-operation that is put forward, labour-centred rather than capital-centred, with emphasis upon human values and rejection of domination by industrialist and financier. It provides for the levelling of economic disparities, for the ownership of land as far as possible by the tillers, for collective farming on a voluntary basis, for the large development of co-operative societies, for political and administrative as well as economic decentralization, for the imparting of knowledge about sanitation and dietetics, and for the regulation of population, not by contraceptives but

> by building up a rural life in which outdoor occupations and work are combined with a balanced diet and proper outlet for the creative faculties through healthy cultural recreations. This will lead to a wholesome sublimation of the creative instinct. Men and women should be taught self-control and discipline and should have the full knowledge of the consequences of promiscuity.

The programme calls for adult as well as child education, and for education for fulness of life and for service instead of for a career. How Theosophical is the following proposition :—

> The system of education that aims at self-sufficiency, contentment and moral co-operation can alone assimilate the teachings of the great established religions of the world. The conflict of religions and cultures no less than the conflict of self-interest and greed have led humanity to accept violence as the law

of life. A non-violent society has to reverse this process and accept all religions as equally true and equally capable of improvement and perfection. The new education will aim at a new humanism based on absolute devotion to non-acquisitiveness, non-violence and truth.

When the Sarvodaya Samaj was formed in March 1948 it disclaimed the rôle of interpreter of Gandhiji's teachings, while urging that they be studied and adopted. The country's drift away from those teachings in the meantime, however, has been marked, bringing the charge for example from *The Manchester Guardian* in its leading article of January 30th, 1950, that "after his death India has shown with really indecent speed that in international relations it is impelled by the same motives as other sovereign powers." It is well that those imbued with his teachings should try to check the drift away from them by this formulation which appeals to the innate human sense of justice.

The Sarvodaya programme holds the promise of the day when "happily at last the just demands of the many are attended to" and when "the pitiful cry for bread, that rings throughout the world unheeded, has died away." (*Secret Doctrine* I. 563) It seems inevitable, however, that its full implementation must await a greater and more wide-spread awakening of the social conscience as well as greater individual growth towards the pattern of the whole man, of whom Gandhiji was an exemplar for our generation. The firm establishment of such a brotherhood *in actu* must be preceded by patient education of public opinion, by, as Madame Blavatsky puts it,

> inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. (*Key to Theosophy*, p. 233)

She recognized the impossibility of achieving lasting political reforms "with the same selfish men at the head of affairs as of old."

> Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. (*Key to Theosophy*, p. 229)

There are numerous details in the Sarvodaya Committee's scheme which are open to criticism. Those unconvinced of the power of non-violence, even by India's attainment of freedom by that means, will fear the proposal that non-violent defence be substituted ultimately for the military. Others will take alarm at the proposed radical diversion of power from the Centre to the regional units, and at the lessened attraction to foreign capital which the economic order here outlined will offer. We among others should regret the abandonment of English as the medium of instruction which is apparently contemplated, and hope that the principle that "nothing that the nation can do without should be imported" will not be interpreted as banning foreign books and periodicals.

But with the Sarvodaya Planning Committee's fundamental aims and with many of the means proposed for their achievement, the student of Theosophy will find himself in sympathy. Of the Committee's Plan in general, with the promise it holds out of promoting true brotherhood, it might be written, as H. P. B. wrote of the organization of society depicted by Edward Bellamy in his *Looking Backward*, that the state of things described

> falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum. (*Key to Theosophy*, p. 44)

Many of the then radical proposals made in *Looking Backward* have since quietly found their way into general acceptance, and the same may be anticipated for many of the constructive proposals here put forward by the Sarvodaya Planning Committee (3, Electric Lane, New Delhi). But their constructive Plan deserves a better format and more careful editing for the world circulation which its ideas merit.

ASK THE DOCTOR

"A sense of responsibility is the beginning of selflessness."

On what basis does the average patient select a doctor? According to his reputation, the community or religion he belongs to, his personality, or the location of his office? If any man fails to consider the importance of choosing wisely his physician and looking into his methods of treatment, he risks suffering and possible tragedy for himself and his loved ones. And he also fails in part in his duty as an intelligent citizen.

A layman desiring to fulfil his family and community responsibilities by informing himself about his doctor and on current medical issues might put the following questions to his prospective family physician. The answers appended are those that might be hoped for from a really enlightened medical man.

Q. Are you a specialist or a general practitioner?

A. A general practitioner in the old-fashioned sense, treating the sick constitution rather than a mere part of it. A strong, healthy constitution is able to resist and throw off morbific conditions and influences, both internal and external. There are always specialists to call upon when eyes, teeth, etc., require them.

Q. How do you cure a diseased constitution?

A. I do not cure; Nature cures; I merely remove the obstacles to health. Nature is ever working to restore equilibrium and sets up compensations for the most adverse conditions. Every doctor witnesses the power of the human organism to adapt itself to even drastic conditions, and carry on. Lately in medical practice we have strayed far from using this knowledge. An attempt to follow Nature's laws is now called the Naturopathic School of Treatment. The fact that natural living has become so unusual that it is designated as a therapeutic system, is one of the ironies of our times!

Q. In what ways may a doctor aid Nature to correct disorders?

A. Different types of persons and different conditions require different treatment. It is often sufficient to regulate the diet, correct the most unnatural habits and establish a reasonably healthful routine of daily life.

Doctors could do much to educate people as to the *causes* of most diseases and epidemics. Insanitation and malnutrition are the chief of these in our artificial, commercial age. By way of contrast consider that the famous Roman architect, Vitruvius, when planning a city, placed the health of the citizens before all other considerations. He considered whether the land about produced healthful food; a pure water supply; temperature changes; whether the location was healthful or near miasmic swamps. Even city streets were laid out to avoid harmful draughts. Nowadays, instead of these considerations, commercial interests are paramount.

Also it should be known that exploiting the soil for profitable crops and indiscriminate deforestation have so exhausted once fertile land that degeneration has resulted, not only in food crops, but also in livestock and in human constitutional strength. The nutritive value, moreover, of food, force-grown with artificial fertilizer, is further diminished by canning and preserving. This is tacitly admitted by the addition of "nutritive" concentrates. Degenerative diseases have increased. But correct farming can rescue soil depleted by modern chemical and mechanical methods, so that it will again support in health plant, animal and human life.

Q. What is your opinion on vitamins, tonics, stimulants, sedatives, alcohol, herbal extracts and teas?

A. The body naturally takes what it needs of vitamins and tonics from proper fresh food. "Hidden hungers" would never arise if our food contained all needed elements. Raising plants on exhausted soil causes vitamin deficiencies. Giving tonics to supplement deficient food is working with effects. The value of "whipping up a tired horse" with vitamins is doubtful.

Both sedatives and stimulants are used too freely, often in the form of habit-forming drugs.

Pain-killers are possibly least harmful when given in minute (homœopathic) doses which leave no toxic drug effects. But remember that pain aids the physician in selecting the curative remedy. It is well known that alcoholism in later life is often due to the taking of medicines containing alcohol in youth. It is better to avoid the use of alcohol medicinally. There are many other means of pulling a patient through a crisis.

The medicinal use of herbal extracts and teas is an ancient practice. Physicians who use the homœotherapeutic law of similars (known to ancient systems) as the guide to their selection of vegetable remedies use very many trees, flowers, roots, seeds, leaves and seaweeds. The medical system of Dr. Edward Bach of England employs thirty-eight; the famed Count Mattai of Italy used more. Herbal remedies are neither to be scorned as weak means in severe illness nor considered harmless in the hands of the untrained. The exact medical and biological effect of hundreds of plants has been determined by what homœopathic physicians call "provings."

Q. What are your belief and practice regarding injections, vaccination and blood transfusion?

A. It is not necessary to invade the blood-stream with foreign substances. Blood donors also are unnecessary. Substitutes for blood developed in Sweden and America have been found adequate to replace even extreme loss of blood. These obviate the psychological and physical risks of mixing blood-streams in an individual—a most undesirable practice.

Vaccination, used for about 150 years, has caused many tragedies. *The Medical Voodoo*, by Annie R. Hale, uncovers the dark side of vaccination history. In 1896 J. C. Burnett, an English physician, recorded in his *Delicate, Backward, Puny and Stunted Children* the beneficial results he had obtained from homœopathic antidotes to the effects of vaccination. That antidotes for vaccination or injection may be used, even after many years, has been claimed. Homœopathy treats poisoning of any kind in the same way. Homœopathists hold that minute doses of homœopathic prophylactics afford harmless protection from epidemics.

Q. A bewildering list of therapies confronts the layman who tries to inform himself, each with its record of brilliant cures: hydrotherapy, colour therapy, manipulative therapy, and many kinds of exercises and diets and fasting—to mention only a few. What is your opinion on these?

A. Their existence indicates that illnesses can be variously treated; each case requires individual handling. Broad knowledge is necessary for a physician to cope with all cases.

Hydrotherapy or treatment with water has long been employed in the East. Even in the West its use has spread to public baths, hospitals and sanitaria. Hippocrates used hydrotherapy, diet, exercise and heliotherapy extensively.

The therapeutic value of music was so well known to the ancients that some languages had the same word for medicine and music. In India the science of the healing power of sound formed part of what is known as *mantra-yoga*. Æsculapius considered musical harmony and a chorus valuable therapeutic measures. Reawakening interest in this subject is indicated by such new books as *Music and Medicine* by Schullian and Schoer. Man's known and unknown response to different melodies and rhythms makes one wonder about the effects of popular music today; the Chinese believed that bad music could weaken the moral fibre of a nation.

Colour therapy is also in an experimental stage in the West. "Spectro-Biology" is an interesting field, as Maryla de Chrapowick has shown. In India Dr. H. L. Sharma has done considerable research and written several books on the subject, *e.g., Light and Colour in the Medical World.*

The foremost authorities on therapeutic exercise agree that slow and regular movements build greater strength and control than irregular, strenuous exertions. Violent exercise for the untrained often brings harmful after-effects,—muscle tension, heart strain or other internal injuries. The Chinese combine therapeutics, dancing and sports which build up the body through graceful

motions, later increasing in speed. Exercise of only a part of the body tends to fatigue, since it throws the body off balance. Therefore simple gradual exercise of every muscle, without tiring or strain, and relaxation before and after exertion are recommended.

Q. What part do Osteopathy and Chiropractic treatment play in healing?

A. Although bone adjustment and manipulative treatment were practised by ancient nations (See *How Ancient Healing Governs Modern Therapeutics* by K. A. Ligeros, M.D.) the modern science of Chiropractic in America dates from 1895, when D. D. Palmer cured a man of deafness of eighteen years' standing by pressing a spinal "bump" in his neck for three days in succession until it disappeared. Chiropractic teaches that even a slight accident can displace a vertebra and thus diminish or cut off nerve energy to a vital organ, producing chronic disease. The relationship between the skull and the first two vertebræ may vary from normal in many ways. The Palmer school of Chiropractic teaches that the free flow of nerve force from the brain throughout the body determines health, constituting also the best protection against disease. Other Chiropractic and manipulative systems induce a vibratory impulse or stimulation which travels up the spine, producing a corrective adjustment and release of pressure. Nerve pressure in the spine is measured with a sensitive instrument.

Q. What about the electrical diagnostic machines which claim to indicate a patient's condition in detail from a specimen of saliva, blood or urine?

A. From the early Abrams machine and Boyd's Emanometer down to the Brunler-Bovis biometer, these mechanical adjuncts to the science of radiesthesia, practised in antiquity, all operate on the principle of sympathetic vibration, the value of such diagnostic aids being subject to the operator's skill in interpretation. The monthly bulletins of the American Society of Radiesthesia in New York present information, as does also the British Society of Dowsers. In Europe radiesthesia is used in medical diagnosis, criminology, agriculture and prospecting, etc.

Another diagnostic science, Iridology, was discovered over a century ago in Europe, where it has been widely used, and interest in it is growing in America. Briefly, this science claims that the iris is a kind of circular map of the whole body, each organ and part corresponding to a certain section of it, and that incipient disease can be detected by the skilled iris diagnostician by texture, colour, markings, spots, lines, etc., all having a distinct significance in recording bodily deviation from normal. The retina also is claimed to reveal bodily conditions.

Q. What medical legislation do you think should be enacted and what laws repealed?

A. In view of the nature and certain abuse of hypnotism today it should be forbidden by law.

Vivisection, too, should be wholly prohibited. If this view seems extreme, examine the data collected by the National Anti-Vivisection Society of England or America. There is also scholarly material against it published in England by surgeons who rank among the most skilled in the world.

The Citizens' Medical Reference Bureau, New York City, works against government attempts to coerce the public towards standardized medical practice, and protests against psychological pressure such as "fear campaigns." Many operations could be avoided by skilful treatment. *Your Life Is Their Toy* and *Merchants in Medicine* by Emanuel Josephson, M.D., throw further light on these matters.

Q. In regard to problem cases, what literature could be recommended?

A. The standard of medical practice will be raised if the public is better informed on medical matters. There are both interesting and informative books for laymen. One of these is a biography of Hahnemann by Martin Gumpert, M.D., which dramatizes the struggles of a medical reformer whose services in that rôle are widely recognized though his theories may not be univer-

sally accepted. Unfortunately the author unqualifiedly endorses psychiatry for adults and erroneously asserts that camphor has fallen into disuse as a cholera remedy. Nevertheless, this historical book discusses medical principles that are as pertinent now as then. Young people will enjoy the biography of Hahnemann by Rosa W. Hobhouse, which is non-technical and covers matter not in the first book. Every layman should read Hahnemann's *Organon of the Art of Healing*. Laymen's lack of knowledge has always made them an easy prey to false advertisements and personalities. They will find valuable information in the following journals: *Health Through Homœopathy* (The British Homœopathic Association, London); *Heal Thyself* (Homœopathic Publishers, Ltd., London) and *The Layman Speaks* (American Foundation for Homœopathy, Washington, D. C.). Doctors of all schools should read the writings of Kent and Close and examine *The Homœopathic Recorder*. The conscientious physician never stops his education. The chief obstacle to cure is imperfect knowledge on the part of the doctor.

Q. What is known about the use of hypnotism and mesmerism in medicine? Is any distinction made between them?

A. In the West from the days of Empedocles the two forces of attraction and repulsion which he called "love" and "hate" have been known. These are the two basic and most powerful forces. Using Empedocles' terms, "love" is life, while "hate" is death. Mesmerism and hypnotism may be said to correspond to life and death. Considering hypnotism first: the process in hypnotism is the contracting of the cells of the body and brain from the periphery to the centre. This is the process of death. The mesmeric one is the opposite. Magnetism or Mesmerism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life.

Love and hate are opposites which may be changed into one another. Love is the more variable; its aspects are numberless. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. (*Isis Unveiled*, I. 210) Sympathy may be compared to the expanding mesmeric power, fascination to the hypnotic power, whereby the will of another is subjected to one's own.

Over a hundred years ago Dr. Francis V. Broussais said "If magnetism were true, medicine would be an absurdity." Magnetism *is* true. The mesmeric fluid is described as "flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part.*" (*The Theosophical Movement*, X. 185) Medicine selected according to the Law of Similarity is also claimed to alter the polarity of the bodily cells, thus re-establishing equilibrium. This may be held to make homœotherapeutics a physical plane mesmerism and therefore a safe method of cure, which was practised by Mesmer in his early years. Allopathy, on the other hand, using the principle of opposition, rather obscures and suppresses symptoms, thus driving illness from place to place in the body by force from without.

Q. What about mind cure, mental healing, Christian Science, faith cure and "will cure"?

A. These practices do produce "cures"—but by what means? All are forms of self-hypnotism. Quack remedies, bread or sugar pills, and drugs later proven injurious, also have an impressive list of testimonials. Why? In some cases the cure is brought about by faith. The patient relaxes and *expects* to get better, thus two of the worst foes to health—fear and imagination—are allayed and Nature does the rest.

Pain and disease are Nature's way of showing us that we have broken her inexorable laws. The proper cure is elimination of the *cause* of the disease while helping it out through the body by re-establishing equilibrium. Any means, however, physical, chemical, emotional or mental, employed to erase disease "miraculously" because it is annoying or painful, enables us only to evade temporarily the just consequences of our own ignorance or misdeeds. To attempt this type of "cure" by mental means, that is, by affirmation

or denial (not *thought*, but only suggestive formulæ) is doubly dangerous. The suppression of symptoms by this means is only a deferment of the day of reckoning; for disease, which originates in the mind, cannot be thus bottled up or forced back and inward without disastrous results. Sometimes even insanity ensues from this.

The body is a living machine created and used by the Man within, and it is our duty to keep it in good running condition; if we have permitted it to fall into disrepair or to suffer an accident, it is only proper to use physical means to correct the difficulty to the best of our knowledge—this not for selfish reasons but so that we can use it better for the higher purposes of life.

POSSIBILITIES OF PSYCHICAL RESEARCH

Prof. Gardner Murphy's Presidential Address at a General Meeting of the Society for Psychical Research on June 8th, 1949, which appears in Part 177 of that Society's *Proceedings*, encourages the hope that psychical research may make a greater contribution than hitherto to the understanding of human nature and of the hidden powers in man.

Apropos of the logic of attempting to test experimentally the hypotheses most reasonable in relation to spontaneous phenomena, he suspects, we think with reason, a misconception of the problem.

> In this matter of testing for ESP [extra-sensory perception], I am afraid that my colleagues and I have often resembled the bees described by Samuel Butler, which wandered into the house through the open windows on a summer day, attacked the flower designs on the wallpaper, and followed them slowly to the ceiling. Then they began at the foot of the wall nearby and worked their way hopefully to the ceiling again, and so on across the room; learning, it would appear, rather little by the experimental method of hypothesis testing.

The problems of motivation and of working atmosphere, he suggests, may have to be solved before success can be achieved in experiments with telepathy and clairvoyance with the mass of the people, but he inclines to the belief, which Theosophy confirms, that paranormal powers are generic and not simply individual gifts. Professor Murphy's hypothesis that one clue to the paranormal is to be sought "in the relations beween persons and not *in* the persons as such" is hopeful.

> I suggest that it is not within the individual psychic structures, but within certain specific relations between the psychic structure of one individual and the psychic structure of another that our clue lies.

The Theosophical explanation, as given in 1889 in Madame Blavatsky's *Key to Theosophy*, supports this hypothesis. She wrote there :—

> The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE.

The S. P. R. has done good work in accumulating proofs that certain psychical phenomena occur. The student's thoughtful attention may profitably be given to the editorial entitled "Fifty Years of Psychical Research" which appeared in the September 1932 issue of *The Aryan Path*. Professor Murphy writes that "the moral effect of psychical research in breaking down classical dogmatism regarding the limitations of the human personality to the world of its senses, is beginning to be glimpsed here and there," and that is excellent. Such a feat, for example, as that which he describes as performed by Miss Lillian Levine, a Hunter College girl who, in a card-guessing experiment with the experimenter in another room, guessed correctly fifteen card symbols in succession must be completely baffling to the materialist. The day seems to be approaching when, as predicted in an unsigned article in H. P. B.'s *Theosophist* in April 1881 (Vol. II, p. 154), "If we but wait with patience we shall see...occult phenomena...duly taken inside the domain of exact science and men will be wiser."

The progress of psychical research, however, towards the understanding of the laws which govern psychical phenomena has been greatly hampered by the reluctance of investigators to avail themselves of the clues offered by Eastern psychology, which are succinctly presented in the modern restatement of the ancient teachings under the name of Theosophy. That that reluctance is breaking down to a certain extent among leading students of the paranormal has been evident in more than one recent hypothesis put forward by them. Especially significant in this connection is the following portion of Professor Murphy's address :—

> I am really asking you to consider a rather simple, naïve, and disturbing hypothesis, a conception which points not to the solitary grandeur and rugged independence of personality, as we like to conceive it, but to personality as a node or region of relative concentration in a field of vast and complex interpenetrating forces, in which none of us is completely individualized any more than he is completely washed out in a cosmic sink of impersonality. Our roots lie between the personal and the impersonal, between the I and the It, between the local and the universal, between the present and the timeless. Here, one comes close to some classical conceptions both of India and of our Western tradition, which suggest the relativity of our independence and separateness from one another, and indicate that the anchorage of our personal natures in the circumstances of the moment and of the place may perhaps be considerably less absolute than is supposed.

Theosophy teaches that every Soul is fundamentally identical with the Universal Over-Soul, itself an aspect of the Unknown Root, and that "if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way." Professor Murphy does well to plead in closing his address for more study of the "deep resources of human personality" and for

> more explicit recognition that psychical research has a huge contribution to make to an understanding of human nature; and indeed a willingness to consider the possibility, even in times as troubled as our own, that we may do our own part to help find a sound basis upon which to predicate the oneness of the human family; its fulfilment, through deeper interpersonal ties, of its place in its cosmos.

CANCER AND HOMŒOPATHY

Dr. B. R. Chugha, M. D. (Homeo.) R. V. (Aur.), Chief Medical Officer, Homœopathic General Hospital, Bombay, published his book, *Cancer and Its Cure*, in 1949, and reprinted in it *Theosophical Free Tract No. 11, The Case Against Vaccination* and some comments from THE THEOSOPHICAL MOVEMENT. Dr. Chugha's experience has been one common to Homœopathic doctors: he records having treated and cured not a few cases of cancer which had first been diagnosed, treated and declared "hopeless" by Allopathic physicians.

His book contains some valuable information and sound common-sense advice based on his 32 years of practical experience in Homœopathic prescribing. He agrees with some thoughtful Western physicians that the chief predisposing cause of cancer is our modern artificial, unnatural ways of life, mental, emotional and physical, *i. e.*, that cancer is "a disease of civilization." This book also adds to the already considerable testimony that alcohol drinking as well as vaccinations and inoculations are contributing causes of cancer and other, especially degenerative and chronic, diseases.

It is regrettable that this thoughtful book, giving some much-needed warnings and recommendations, should be marred by printing and grammatical errors; and that the general presentation of the subject is not in a more dignified form. A valuable therapeutic system such as Homœopathy, based on philosophical principles proved in practice and presenting facts, does not require spectacular presentation. These will stand on their own merits.

THEOSOPHICAL FUNDAMENTALS: A DIALOGUE

I

The boy's scratched face was tense and puzzled.... "Father, I fought a boy today, and I never had before. In Theosophy is it bad to fight? We were talking about the temple most people go to, and I said that Theosophy was the only truth and this made several boys angry and one especially, and he made me mad by saying that Theosophy wasn't as old as his religion and wasn't worth anything."

"Why do you think I can tell you if fighting is evil 'in Theosophy'?"

"People come to ask you questions about Theosophy, father, and sometimes you give lectures and you have all the Theosophical books."

"But one of the things I say to these people, son, is that Theosophy doesn't 'tell' anyone anything about what they should or shouldn't do, or what is good and evil. That in Theosophy which can be passed on from Wise Ones to ourselves is a set of Principles; if we find ways of understanding these principles we may come to *see for ourselves* what is good and what is evil, but neither a book nor another person can tell us. Each one's inner self is the knower and 'teller' for *him*. But I wonder, son, why you felt you could say to the other boys that Theosophy was the only truth? How do you know this? Have you grasped all the 'principles' of Theosophical philosophy, and have you applied them all for yourself?"

"No, father, I haven't, of course, but I believe—sometimes so strongly—that everything in Theosophy is true!"

"And the boy whom you fought with, didn't he also 'believe' strongly in his religion?"

"But Theosophy is not a religion, father! Everything about it is so different."

"Yes, son, but everything about *people* is much the same—whether they are studying Theosophy now or following the doctrines of their ancestors. There is always a good side and a less good side to belief, whatever is believed. Sometimes beliefs help us to respect each other, but sometimes they are used as excuses for fighting each other."

"You mean that Theosophy changes with people?"

"Yes, son, Theosophy changes with every person and from moment to moment *as far as that person is concerned*. Principles do *not* change, but no two applications of the same principle are the same. But this helps explain why some people who have never heard of Theosophy get hold of its main propositions and practise them better than some who say they are 'Theosophists.' These principles which H.P.B. gave are not the property of any man, or any 'Master.' They are the birthright of *all* mankind; they can be found expressed in different ways, to some degree, by the followers of all religions and all philosophies and sciences."

"Is it a 'principle' that fighting is always bad? I feel unhappy about my fight this morning and I *think* it was bad, and I know you don't think it's good to have training for a large army, and that may be just because it leads to fights like mine."

"No, son, there is no principle in Theosophy which says 'Thou shalt not fight.' But there is a principle which suggests that we should *fight only when it is really necessary*—and when we are sure that more good will come from fighting than from not fighting. But we can never be sure of this when we are angry, can we? So it must be a Theosophical principle never to fight, even with words, when we are angry or feel we want to hurt any one.

"It has been said, and it seems true, that no one is angry at another, but only at himself. If we feel compelled to fight and are angry at the same time, it must mean that the 'fighting' is partly the outgrowth of mistakes we have made. We feel angry at the person, whereas we'd be facing the truth more directly if we were angry with the 'fight situation' itself—and at our stupidity in helping bring it about.

"We can't avoid conflict, son, but we *can* avoid violent conflict. The three fundamental ideas of Theosophy show us many ways to get the

faith that man can overcome feelings of violence and turn every situation towards the growth of soul. But to understand these 'fundamentals' we need *to train our minds* just as a warrior needs to train his body. I, myself, think that this training can be helped on by asking ourselves a great many questions about each one of the 'fundamentals.' For instance, do you imagine that there is *one* fundamental in particular which you can apply to this question of fighting? Would you like to think about this, and then tell me what you have thought?"

SECTARIANISM AMONG THEOSOPHISTS

[The following article is reprinted from *Theosophy*, Vol. XII, pp. 490-493, September 1924.—EDS.]

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.* (*Isis Unveiled*, II. 635)

It is common knowledge or common faith among Theosophists that it is from the Wisdom-Religion that all the various individual "Religions" (so-called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because of natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity.

The same fundamental teachings underlie all the great "religions"; the same ethics were inculcated in each. The same Fraternity inspired them all, the same universal fraternity was the object of them all. How great their degeneracy! In no single case will the followers of one of these religions meet and mingle on equal terms with the followers of any of the others. In every case that which was intended to produce harmony and solidarity, not among a chosen few, but amongst all men, has been corrupted into an instrument of separation, of exclusiveness, of mutual intolerance and hatred. From being originally a Message from the White Lodge, every religion has become an instrument of the Black Lodge.

And within the fold of any one of these religions in particular, the same process of death goes on. For no one of these religions is a unity in itself. On the contrary, each and all are split up into numberless sects, as antagonistic to each other as all are to the divisions in the other religions. And in each sect of each religion the same worship of the Powers of Evil manifests, for each sect, however small or obscure, is still composed of warring elements which regard each the other with suspicion, distrust, hostility. And all, all, in the *name* of God, of Religion, of Salvation!

Nowhere, in any of the religions, or in any of the sects into which they are decomposed, is there any genuine *unity* of aim, of purpose, of teaching. It is but a euphemism, a polite fiction, to say the Christian Church, the Buddhist Church, and so on. The "Church," in every case, is not one but many, all of them stamped with the death seal of exclusiveness. All of the religions and each of the sects are kept alive by two great forces: (a) A priesthood which claims *authority* through some species of "successorship" or "mediatorship"; (b) a devoted laity which believes in the "Church," which lives and thinks subject to the claims made on behalf of the "Church" and the priesthood. So long as the followers of

any sect or creed soever believe in its purity, its unique merit, its superiority, so long will they regard all others as mere idolatry and superstition. The more earnest and sincere the followers of any sect or religion, the less possibility for them ever to learn the truth, either of the original Message, or of its subsequent pollution. Yet all the time all that any one of them has to do is to compare the claims and practices of his own sect with the Original and he will see for himself that he has been following a sect. All the time all that any follower of any of the "great" religions has to do is to make a thoughtful comparison of the fundamental precepts and the example of his own with those of the Founders of all the other religions, to see that they are identical in aim, in purpose, in substantial teaching, and that mutual claims of exclusiveness and pre-eminence proceed not from the Founders, but from their "successors." Observation will show that all priests labour to keep their followers from simple, honest comparison of one faith with another; that all priests emphasize constantly points of difference; that everywhere, in all time, the priesthood stands *between* the seeker and the Truth.

How did and how do all sects, all corruptions arise, in no matter what religion or philosophy? *Through some personal experience in psychology.* Many men have arisen who have had glimpses of the truth, and they fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. Psychic phenomena, psychic visions, psychic revelations have in all ages been mistaken for *Spirituality*, and in the end, sectarianism, superstition and materialism have replaced inspiration, philosophy, reason, and ethics.

Theosophists of every persuasion and degree know well all these truths as an abstract statement of the cycles of degradation and decay; they know well all these facts as applied to the rotting remnants, the *skandhas* and *kamarupas* of former presentations of the Wisdom-Religion. But Theosophists are prone to forget that their own human nature is no different from that of the race to which they belong, and that consequently the same weaknesses, the same tendencies, the same dangers have to be faced and conquered by us if we would not have the great message of Theosophy meet the same fate as its predecessor Messages and Messengers.

It is now too late by many centuries to reform any of the existing world religions, but it is certain that if the really earnest and serious students in them during their earlier period had diligently and resolutely made it their prime business as their prime duty to defend and spread the pure teachings, the impurities of psychism and inventions would have made no headway. It was never in any case the Founder or his Message that was at fault, but the vanity of some, the egotism of others, which laid them open to the delusions of psychism while, on the other hand, those not so afflicted were too supine, too satisfied with what they had gained, to struggle as diligently to preserve, as the Teacher had struggled to impart, the Message delivered unto them.

In the half century since H.P.B.'s message of Theosophy was delivered to the world, students of that Theosophy have undergone and have witnessed many vicissitudes which should assist them in making *practical application* of the academic truths and facts in connection with the great religions. In that half century there have come about numerous contradictory teachings, all of which claim to be Theosophy or Theosophical, and are so accepted by numbers of worthy and sincere persons who know no better. Thus the *unity of teaching* has already disappeared for the public and for the followers of the various opposed teachings. In that half century the Parent Theosophical Society has suffered death and for it there have been substituted directly a half dozen sects, each using the name, and all of them fiercely antagonistic and exclusive in their claims. Thus the *unity of effort* has been destroyed, and the various bodies present as sorry a spectacle of unbrotherliness as the Christian sects. The Original Three Objects of the Theosophical Movement are proclaimed by all the Theosophical sects, but their profession is a hollow mockery.

In all these bodies, as well as outside them, are students who know the Truth, both of the

philosophy and of history. They are aware of, and for themselves accept and study the Message of H. P. B. But what are they doing in regard to the corruptions daily presented as Theosophy? What are they doing with respect to the extravagant claims daily being heralded by exponents whom these students know to be false to the philosophy, false to their pledges, false to the truths of Theosophical history? The answer is, Nothing. Are not all such, however sincere, in fact unfaithful stewards? Is it true Brotherhood to permit to be taught as Theosophy that which one knows to be spurious, and *keep silent?* Is it true tolerance to work in the company of those who daily by their acts, their teachings, their statements, throw mud on the true Teachers, and *keep silent?*

Every Theosophist who believes it is enough for himself to know the true, for himself to eschew the false, and who is content to permit the huckster, the trader, the charlatan and the sectarian to defile and make mock of Messenger and Message, to delude and mislead the ignorant and innocent inquirer—without doing his utmost to expose the counterfeit and the fraud, is *particeps criminis*, is accessory to the blackest of crimes—the perversion of the pure teachings of the White Lodge into an instrument of Black Magic. It has been done before in the case of every great Message. It is in process before our eyes in the present state of the Theosophical Movement of our times. More and more are practices being inculcated as theosophical which H.P.B. and her Masters denounced unsparingly. More and more are teachings being given currency as Theosophy which are the antithesis of what she and her Masters gave out. More and more sectarianism, with all its evil brood, is being spread and practised as The Path.

For the true Theosophist there can no more be compromise with *pseudo*-Theosophy and *pseudo*-Theosophical practices and practitioners than such compromise would be possible to H. P. B. and her Masters. Can anyone soever imagine H. P. B. compromising with the spurious teachings and spurious growths rampant on every hand in the name of Theosophy? Spiritualism, necromancy, *hatha yoga*, poperty, priestcraft, sectarianism and psychism, practised or promulgated *under their own colours* by those who believe in them and prefer them, are one thing. But when these things are taught and presented as *Theosophy* and as under the sanctions of H. P. B. and her Masters, every Theosophist who knows the facts is in honour bound to fight the fraud to the utmost extent of his powers.

It is to be remembered that no religion has ever been corrupted from without. The poison has always proceeded from within. Under cover of the True, the False is disseminated until the substitution is complete. All the external foes of Theosophy and the Theosophical Movement are powerless to destroy or to pervert. As of old, the real enemies are within the household of the faith. Sectarianism and corruption go hand in hand and their work is already well under way. They must be opposed instantly and constantly by all well-disposed and loyal students of the great message of H. P. B. The times call for a closer alliance among all those who would keep the faith and restore the Movement to its original purity and catholicity.

Stranger, though new the frame
Thy soul inhabits now, I've trac'd its flame
For many an age, in every chance and change
Of that Existence, through those varied range—
As through a torch-race, where, from hand to hand
The flying youths transmit their shining brand—
From frame to frame the unextinguished soul
Rapidly passes, till it reach the goal!

THOMAS MOORE'S *Lalla Rookh*

IN THE LIGHT OF THEOSOPHY

A beautiful article on "Mysticism" by the English poet Kathleen Raine is appropriately included in the "Man and Freedom?" issue of *Question* (Winter 1949), for she writes about the only kind of freedom—for the mystic as for the poetic imagination in its widest sense—"freedom from attachment to earthly things, freedom of access to the kingdom of heaven."

"The heavenly ladder that leads to the ultimate realities begins," she writes, when "we realise that the creative agent of our universe lies within ourselves." Then we are ready to discover more about that inner order, "the source within the soul by which we, and our universe about us, live." She believes that "those who can discover within themselves the imaginative vision have found Christ, have found the divine universe, of which the world of appearances is but a shadow."

> The life of the senses may go on for years, but the spiritual being of man, his imaginative body, still sleep. . . .To modern man, the importance of the divine birth is as great as ever, though called by other names.

Man's spiritual being "possesses, as all mystics affirm, a serenity, a happiness, that cannot be disturbed by any external happenings....'to the good nothing is evil and to the evil nothing can be really good.'" "It has never been known," she declares, "that a soul who has come into the possession of the kingdom of heaven, would exchange that happiness for worldly wealth, power, or love, even though heavenly treasure is possessed in secret, in poverty, in martyrdom itself."

Col. Sir Charles Arden-Close, F. R. S., President of the Royal Geographic Society, writes in the January *Hibbert Journal* on "Life in a Living Universe." Starting with the bed-rock conviction "that the universe is orderly, that nature does not contradict itself, that there is, in fact, a scheme of things," he questions the probability of ours being the only planet supporting intelligent life. If so, "what a waste of a universe!" Theosophy confirms the supposition.

The writer goes on to review some of the formulations of belief in a living universe, from that of Leibniz on. Fechner (1801-1887), for example, held that the whole universe was "everywhere alive and conscious." The earth and the other planets, the sun and the solar system as a whole and every other system and the entire stellar universe, he wrote, had each its own collective consciousness.

William James wrote in his *Pluralistic Universe* (1928):—

> ...may we not ourselves form the margin of some more really central self...which is co-conscious with the whole of us? May not you and I be confluent in a higher consciousness, and confluently active there, tho' we now know it not?

Theosophy confirms the "Higher Ego's" being part of the essence of the UNIVERSAL MIND. The writer seems to find rather disturbing Unamuno's suggestion that "all the consciousness of all beings unite in their entirety in the universal consciousness," since "the element of quality has somehow been left out." That is, the universal consciousness would have to include the consciousness of "undesirables," blackguards, murderers, lunatics, etc., as well as that of snake and shark and crocodile. He suggests as a solution, evolution and the effort of human beings in the direction of the increase of intelligence and of the human virtues.

Theosophy would say that it is not the Universal Consciousness which can be improved by conscious effort, since it is omniscient and unchanging, but that what man can and should improve, for the benefit of all his fellow-beings, are the records in the picture gallery of the Astral Light or the Akasa, of his lower and higher intellectual activity. For it is due to the existence of the record in the former "that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will."

Science has made a long stride forward since Madame Blavatsky said in 1889:—

> Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with *its own* kind of Consciousness. Every *cell* in the human body (as in every animal) is

endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

For, Sir Charles Arden-Close remarks almost casually :—

> It may be supposed that most people who have studied the matter will accept the fact that each cell of the body has its own life and has an individuality of its own.

Delivering the Wilkins Lecture before the Royal Society in mid-December, Prof. E. N. da C. Andrade detailed the remarkable contributions to physical science of the 17th-century Robert Hooke. Hooke was not only the inventor of numerous mechanical appliances, from the first form of almost all the instruments used in meteorology, including the first wind-gauge, to astronomical instruments with telescopic sights. He discovered the cellular structure of plants, realized that fossils were a record of the earth's history, etc. But, for Hooke, as he made plain in the Preface to his *Micrographia*, the intimate relations of objects were of less account than their external operation on the senses. In this he was at odds with Newton, called in *The Secret Doctrine* "one of the most spiritual-minded and religious men of his day." Newton's suggested introduction of occult causes into the domain of physics was alarming to some of his contemporaries, for he believed in "subtle spirit" and suggested that the agents guiding the relations between bodies might be "Spiritual Powers."

Students of Theosophy will be particularly interested to note that the Master K. H., in his first letter to Mr. A. P. Sinnett, referred to Hooke as having been the greatest opponent of Newton's fine discoveries. He called him "this learned but ignorant man of old" and remarked that the modern Hookes were many, a statement as true in 1950 as it was in 1880 !

Two warning articles published in November 1949 in *The Layman Speaks* (an American Homœopathic journal) should induce serious thought in India. One is: "DDT Is a Lethal Poison," by F. B. Morgan, M.D.; the other, "Aluminium—A Menace to Health," is based upon a book by Mark Clement. (London, 1949).

For years these two poisons have been warned against by conscientious doctors and scientists. Dr. Morgan cites recent experiments and the disastrous effects of DDT, *even in minute quantities*, on the human system and closes his article with :—

> DDT is a deadly poison in every form of animal life in which it has been tested.

He states that "there is as yet no antidote." And yet this poison has been added to several household products now sold in India to the ignorant and unthinking people.

Mark Clement writes that his book sums up scientific and medical evidence against aluminium cooking utensils. He cites both Allopathic and Homœopathic physicians of Europe and America as condemning its use both for cooking and for storing food and drink.

He tells how Dr. C. T. Betts (U. S. A.) "himself a victim of aluminium poisoning" fearlessly exposed the "aluminium racket in America." Yet the ignorance and apathy of people everywhere still makes the sale of aluminium cooking vessels a profitable business; and Indian kitchens are full of them !

Aluminium poisoning is one of the "suspects" as a predisposing cause of cancer. Cancer is a rapid abnormal multiplication of cells in some part of the body; normal cells being said to have gone "wild," causing a malignant growth. The Science Editor of *The New York Times*, W. Kaempffert, writes from the Allopathic view-point (1949) :—

> The problem of cancer is the problem of growth normal and abnormal....What keeps normal cells normal ? This is the profoundest of all questions that research must answer....Fifty years of research have not answered...so that there is no cure for cancer—yet

A little common sense, however, would indicate that contaminating our bodies by the use of poisonous cooking-pots, or of artificial preservatives, or by inhaling or swallowing noxious chemicals such as DDT—could hardly fail to upset that natural balance which we call health in the human body. It certainly is not following the Theosophical injunction: "Help Nature and work on with her."

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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